ARTICLES AGREED UPON

By the ARCH-BISHOPS and BISHOPS of both Provinces, and the whole CLERGIE;

In the Convocation holden at LONDON, in the year, 1562.

For the avoiding of diversities of opinions, and for the establishing of Consent touching true RELIGION.

Reprinted by His MAJESTIES Commandment: with His Royal Declaration prefixed thereunto.

LONDON,
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HIS MAJESTIES DECLARATION.

BEing by Gods Ordinance, according to Our just Title, *Defender of the Faith*, & supream Governour of the Church within these Our Dominions, We hold it most agreeable to this Our Kingly Office, and Our own Religious zeal, to conserve and maintain the Church committed to Our charge in the unity of true Religion, and in the bond of peace: and not to suffer unnecessary Disputations, altercations, or questions to be raised,

which may nourish faction both in the Church and Common-wealth. We have therefore upon mature deliberation, and with the advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following; That the Articles of the Church of England (which have been allowed and authorized heretofore, and which Our Clergie generally have subscribed) do contain the true doctrine of the Church of England, agreeable to Gods word: which We do hereby ratifie & confirm, requiring all Our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end We command to be new printed, and this Our declaration to be published therewith.

That

That we are supream Governour of the Church of England: and that if any difference arise about the external policie, concerning *Injunctions*, *Canons*, or other *Constitutions* whatsoever thereto belonging, the Clergie in their Convocation is to order and settle them, having first obtained leave under Our broad Seal so to do: and We approving their said Ordinances and Constitutions, providing that none be made contrary to the Laws and Customes of the Land.

That out of Our Princely care, that the Church-men may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire shall have licence under Our broad Seal, to deliberate of, and to do all such things, as being made plain by them, and assented

sented unto by Us, shall concern the setled continuance of the doctrine and discipline of the Church of England now established; from which We will not endure any varying, or departing in the least degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergie men within Our Realm, have always most willingly subscribed to the Articles established, which is an Argument to Us, that they all agree in the true, usual, literal meaning of the said Articles, and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them, which is an argument again, that none of them intend any desertion of the Articles established.

That

That therefore in these both curious and unhappy differences, which have for so many hundred yeers, in different times and places, exercised the Church of *Christ*: We will that all further curious search be laid aside, and these disputes shut up in Gods promises, as they be generally set forth to Us, in the holy Scriptures; and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: And shall not put his own sense or Comment to be the meaning of the Article, but shall take it in the literal and Grammatical sense.

That if any publique Reader in either Our Universities, or any Head or Master of a Colledge, or any other per-

son respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick disputation, or suffer any such to be held either way, in either the Universities or Colledges respectively, or if any Divine in the Universities shall preach or print any thing either way, other then is already established in Convocation with Our Royal assent: he, or they the offenders, shall be liable to Our displeasure, and the Churches censure in Our Commission Ecclesiastical, as well as any other: and We will see there shall be due execution upon them.

ARTICLES OF RELIGION.

I.

Of faith in the holy Trinity.

THere is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness, the maker & preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity; the Father the Son, and the holy Ghost.

2.

Of the Word or Son of God, which was made very man.

THe Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one person,

nother to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3.

Of the going down of Christ into hell.

AS Christ died for us, and was buried: so also is it to be believed, that he went down into hell.

4.

Of the Resurrection of Christ.

CHrist did truly rise again from death, and took again his body, with flesh, bones and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

5.

Of the holy Ghost.

THe holy Ghost, proceeding from the Father and the Son, is of one substance, Majestie and Glory, with the Father and the Son, very and eternal God.

6.

Of the sufficiency of the holy Scriptures for salvation.

HOly Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary

necessary to salvation. In the name of the holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the names and numbers of the Cononicall Books.

Genesis.	The 1. Book of Chronicles.
Exodus.	The 2. Book of Chronicles.
Leviticus.	The 1. Book of Esdras.
Numeri.	The 2. Book of Eldras.
Deuteronomium.	The Book of Hester.
Josue.	The Book of Job.
Judges.	The Psalms.
Ruth.	The Proverbs.
The 1. Book of Samuel.	Ecclesiastes or Preacher.
The 2. Book of Samuel.	Cantica, or Songs of Solom.
The 1. Book of Kings.	4. Prophets the greater.
The 2. Book of Kings.	12. Prophets the lesse.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine, such are these following.

The 3. Book of Esdras.	Baruch the Prophet.
The 4. Book of Esdras.	The song of the three children.
The Book of Tobias.	The Story of Susanna.
The Book of Judeth.	Of Bell and the Dragon.
The rest of the Book of Hester.	The Prayer of Manasses.
The Book of Wisdom.	The 1. Book of Maccabees.
Jesus the son of Sirach.	The 2. Book of Maccabees.

All the bookes of the new Testament, as they are commonly received, we do receive and account them Canonical.

7.

Of the Old Testament.

THe old Testament is not contrary to the new, for both in the old and new Testament, everlasting life is offered to mankind by Christ, who is the only Mediatour between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look onely for transitory promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not binde Christian men, nor the civil precepts thereof ought of necessity to be received in any Common wealth: yet notwithstanding no Christian man whatsoever, is free from the obedience of the commandments, which are called Morall.

8.

Of the three Creeds.

THe three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

9.

Of original birth or sin.

ORiginall sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the fault & corruption of the nature of every

man, that naturally is ingendred of the offspring of Adam, whereby man is very far gone from originall righteousnes, and is of his owne nature inclined to evil, so that the flesh lusteth alwayes contrary to the spirit, and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek φρόνημα σαρκός, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

10.

Of Freewill.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

11.

Of the Justification of man.

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith

faith only, is a most wholsome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12.

Of good works.

A Lbeit that good works, which are the fruits of faith, and follow after Justification, can not put away our sins, and endure the severity of Gods judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

13.

Of works before Justification.

WOrks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, (or as the School-authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14.

Of works of supererogation.

VOluntary works besides, over and above Gods commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men

do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake then of bounden duty is required: whereas Christ saith plainly, when ye have done all that are commanded to you, say, we are unprofitable servants.

15.

Of Christ alone without sin.

Christ in the truth of our nature was made like unto us in all things (sin only except) from which he was clearly void, both in his flesh and in his spirit. He came to be a lamb without spot, who by sacrifice of himself once made, should take away the sins of the World: and sin (as S. John saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us

16.

Of sin after Baptisme.

Not every deadly sin willingly committed after Baptisme is sin against the holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptisme. After we have received the holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truely repent.

17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankinde, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be indued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the Image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination & our Election in Christ is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ mortifying the works of the flesh, and their earthly members, & drawing up their minde to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods predestination, is a most dangerous downfal, whereby the de-

vil doth thrust them either into desperation, or into wretchlesnes of most unclean living, no les perilous then desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings that will of God is to be followed, which we have expressly declared unto us in the word of God.

18.

Of obtaining eternal salvation only by the Name of Christ.

They also are to be had accursed, that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved.

19.

Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch have erred: So also the Church of Rome hath erred, not onely in their living and manner of ceremonies, but also in matters of faith.

20.

Of the authority of the Church.

THe Church hath power to decree Rites or Ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain any thing that is contrary to Gods word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness & a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

21.

Of the authority of general Councils.

GEneral Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may erre, & sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unlesse it may be declared that they be taken out of holy Scripture.

22.

Of Purgatory.

THe Romish doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of Images as of Reliques, and also invocation of

Saints is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.

23.

Of ministring in the Congregation.

IT is not lawful for any man to take upon him the office of publick preaching, or ministring the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick authority given unto them in the Congregation, to call and send Ministers into the Lords vineyard.

24.

Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the word of God, and the custome of the Primitive Church, to have publick prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

25.

Of the Sacraments.

SAcraments ordained of Christ be not onely badges or tokens of Christian mens profession: but rather they be certain sure witnesses, and effectual signes of grace and Gods good will towards us, by the which he doth work invisibly in us, and doth not onely quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptisme and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extream unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptisme and the Lords Supper, for that they have not any visible signe or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duely use them. And in such onely, as worthily receive the same, they have a wholsome effect or operation: but they that receive them unworthily purchase to themselves damnation, as S. Paul saith.

26.

Of the unworthinesse of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, & sometime the evil have chief authority in the ministration of the word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his commission and authority, we may use their ministring both in hearing the word of God, and in the receiving of the Sacraments.

ments. Neither is the effect of Christs ordinance taken away by their wickednes, nor the grace of Gods gifts diminished from such as by faith, and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheles, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, & that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgement be deposed.

27.

Of Baptisme.

BAptisme is not only a signe of profession, and mark of difference, whereby Christian men are discerned from others that be not Christned: but it is also a sign of Regeneration or new birth, whereby, as by an instrument, they that receive Baptisme rightly are grafted into the Church: the promises of the forgivenes of sin, and of our adoption to be the sons of God by the holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by vertue of prayer unto God. The Baptisme of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28.

Of the Lords Supper.

THe Supper of the Lord is not only a signe of the love that Christians ought to have amog them-

themselves one to another: but rather it is a Sacrament of our redemption by Christs death. Insomuch that to such as rightly, worthily and with faith receive the same, the bread which we break, is a partaking of the body of Christ: and likewise, the Cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of Bread and wine in the Supper of the Lord) cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken and eaten in the Supper onely after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs ordinance reserved, carried about lifted up, or worshipped.

29.

Of the wicked which eat not the body of Christ in the use of the Lords Supper.

The wicked, & such as be void of a lively faith, although they do carnally and visibly presse with their teeth (as S. Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the signe or Sacrament of so great a thing.

Of

30.

Of both kindes.

THe cup of the Lord is not to be denied to the Lay-people. For both the parts of the Lords Sacrament, by Christs ordinance and commandment, ought to be ministred to all Christian men alike.

31.

Of the one oblation of Christ finished upon the Crosse.

THe offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32.

Of the marriage of Priests.

BIshops, Priests, and Deacons, are not commanded by Gods law, either to vow the estate of single life, or to abstain from marriage: Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godlinesse.

33.

Of excommunicate persons, how they are to be avoided.

THat person which by open denunciation of the Church, is rightly cut off from the unity

of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by Penance, & received into the Church by a Judge that hath authority thereto.

34.

Of the traditions of the Church.

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, & may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against Gods word. Whosoever through his private judgement, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change and abolish Ceremonies or Rites of the Church, ordained only by mans authority, so that all things be done to edifying.

35.

Of Homilies.

THe second Book of Homilies, the several titles whereof we have joyned under this Article, doth contain a godly & wholsome Doctrine, and

and necessary for these times, as doth the former book of Homilies, which were set forth in the time of Edward the sixth: and therefore we judge them to be read in Churches by the Ministers diligently, and distinctly, that they may be understanded of the people.

Of the names of the Homilies.

1 OF the right use of the Church.
2 Against peril of Idolatry.
3 Of the repairing and keeping clean of Churches.
4 Of good works, first of Fasting.
5 Against gluttony and drunkennesse.
6 Against excesse of apparel.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacraments ought to be ministred in a known tongue.
10 Of the reverent estimation of Gods word.
11 Of alms-doing.
12 Of the Nativity of Christ.
13 Of the passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16 Of the gifts of the holy Ghost.
17 For the Rogation dayes.
18 Of the state of Matrimony.
19 Of Repentance.
20 Against Idlenesse.
21 Against rebellion.

36.

Of consecration of Bishops and Ministers

THe book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the first, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and ordering: neither hath it any thing that of it self is superstitious and ungodly. And therefore, whosoever are consecrated or ordered according to the Rites of that book, since the second year of the aforenamed King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37.

Of the civil Magistrates.

THe Queens Majestie hath the chief power in this Realm of England, and other her Dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any forreign Jurisdiction.

Where we attribute to the Queens Majestie the chief government, by which Titles we understand the minds of some slanderous folks to be offended, we give not to our Princes the ministring, either of Gods word, or of the Sacraments, the which thing the Injunctions also lately set

forth by Elizabeth our Queen do most plainly testifie: but that onely prerogative which we see to have been given always to all godly princes in holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commaundment of the Magistrate, to wear weapons, and serve in the wars.

38.

Of Christian mens goods, which are not common.

The riches and goods of Christians are not common, as touching the right, title & possession of the same, as certain Anabaptists do falsly boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poor according to his ability.

39.

Of a Christian mans oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: So we judge that Christian Religion doth not prohibit, but that a

man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgment and truth.

40.

The Ratification.

THis Book of Articles before rehearsed, is again approved, & allowed to be holden and executed within the Realm, by the assent and consent of our Soveraign Lady *Elizabeth* by the grace of God of England France and Ireland Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the subscription of the hand of the Archbishop & Bishops of the upper House, and by the subscription of the whole Clergie in the Nether House in their Convocation, in the year of our Lord God 1571.

THE TABLE.

1 OF faith in the Trinity.
2 Of Christ the Son of God.
3 Of his going down into hell.
4 Of the Resurrection
5 Of the holy Ghost.
6 Of the sufficiency of the Scripture.
7 Of the Old Testament.
8 Of the three Creeds.
9 Of the original sin.
10 Of Free will
11 Of Justification.

Articles of Religion.

12 Of good works.
13 Of works before iuſtification.
14 Of works of ſupererogation.
15 Of Chriſt alone without ſin.
16 Of ſin after baptiſme.
17 Of Predeſtination and Election.
18 Of obtaining ſalvation by Chriſt.
19 Of the Church.
20 Of the authority of the Church.
21 Of the authority of the general Councils.
22 Of Purgatory.
23 Of miniſtring in the Congregation.
24 Of ſpeaking in the Congregation.
25 Of the Sacraments.
26 Of the unworthineſſe of the Miniſters.
27 Of Baptiſme.
28 Of the Lords Supper.
29 Of the wicked which eat not the body of Chriſt.
30 Of both kinds.
31 Of Chriſts one oblation.
32 Of the marriage of Prieſts.
33 Of excommunicate perſons.
34 Of Traditions of the Church.
35 Of Homilies.
36 Of conſecration of Miniſters.
37 Of civil Magiſtrates.
38 Of Chriſtian mens goods.
39 Of a Chriſtian mans oath.
40 Of the Ratification.

FINIS.